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## Zion's Herald.

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### The Outlook.

#### The President's Message.

The President's message is characteristically frank and explicit. Concerning our relations to other nations, which he discusses at length, he says generally:—

"While our foreign relations have not at all times during the past year been entirely free from perplexity, no embarrassing situation remains that will not yield to the spirit of fairness and love of justice, which, joined with consistent firmness, characterizes a truly American foreign policy."

The Hawaiian question is the first of the three treated. He reaffirms the position already taken by the Administration. The public interest is so great in this matter that we give in full what he says concerning it:—

"It is hardly necessary for me to state that the questions arising from our relations with Hawaii have caused serious embarrassment. Just prior to the installation of the present administration the existing government of Hawaii had been suddenly overthrown, and a treaty of annexation had been negotiated between the provisional government of the islands and the United States, and submitted to the Senate for ratification. This treaty I withdrew for examination and dispatched Hon. James H. Blount, of Georgia, to Honolulu as a special commissioner to make an impartial investigation of the circumstances attending the change of government and of all the conditions bearing upon the subject of the treaty. After a thorough and exhaustive examination, Mr. Blount submitted to me his report, showing beyond all question that the constitutional government of Hawaii had been subverted with the active aid of our representative to that government, and through the intimidation caused by the presence of an armed naval force of the United States, which was landed for that purpose at the instance of our minister. Upon the facts developed it seemed to me the only honorable course for our government to pursue was to undo the wrong that had been done by those representing us, and to restore as far as practicable the status existing at the time of our forcible intervention. With a view of accomplishing this result within the constitutional limit of executive power, and recognizing all our obligations and responsibilities growing out of any change of conditions brought about by our unjustifiable interference, our present minister at Honolulu has received appropriate instructions to that end.

"This far no information of the accomplishment of any definite results has been received from him. Additional advice is soon expected. When received they will be promptly sent to Congress, together with all other information at hand, accompanied by a special executive message, fully detailing all the facts necessary to a complete understanding of the case, and presenting a history of all the material events leading up to the present situation."

The President approves of the settlement of diplomatic disputes by arbitration; predicts that the effect of silver repeal will be salutary and far reaching; avers that there are thousands of fraudulent pensioners on the rolls; advocates the abolition of Indian tribal relations; recommends the development of a navy, but warns Congress to remember that there was a deficit in the treasury, Nov. 1, of \$28,000,000. He disapproves of the gratuitous distribution of seeds by the Agricultural Department as now carried on, and is convinced of the incalculable benefits of the Civil Service law. On the subject of the Tariff the President holds that "after full discussion, our countrymen have spoken in favor of tariff reform," and that it will be "cheerful acquiescence" on the part of those whom they have delegated to carry out their will to disregard it. He strongly indorses the proposed Wilson tariff in its general features, and says: "In my great desire for the success of this measure, I cannot restrain the suggestion that its success can only be attained by means of unselfish counsel on the part of the friends of tariff reform, and as a result of their willingness to subordinate personal desires and ambitions to the general good."

The message comes to hand at so late date that discussion of its various and important recommendations must be reserved for a future issue.

#### Getting in Some Good Work.

Police connivance with crime in New York has long been notorious. Hush-money secures immunity for law-breakers. Thus protected, it has been well-nigh impossible to ferret out vice and bring the vicious to justice. The society over which Dr. Parkhurst presides has labored indefatigably to rectify this scandalous condition of things. Its agents have ascertained where the law with reference to disorderly houses is habitually broken, and have called the attention of the police to the fact. These complaints were either unnoticed, or were followed by professed "investigations," the report in each case being that no evidence of guilt could be found. Then the society selected five cases, had arrests made and proved guilt; and, as its function is not to do police duty, but to see to it that those paid for this purpose do their duty and thus prevent vice, it secured four indictments last week from the grand jury against Police Captain Devery, for knowingly permitting to exist certain disorderly houses specified by name of street and number. Each of these indictments charges a misdemeanor punishable with imprisonment in the penitentiary for one year, and a fine of \$500; in addition to this, in the case of a police officer, removal from office and permanent disqualification for holding office in the future. Capt. Devery has given bail for \$5,000. The commotion excited by this bold step has had excellent results in the cases of other police captains whom the society has warned. They have been taught that shielding criminals is no longer profitable, and that

willful neglect of duty will be severely punished—and they seem to have learned the lesson.

#### State Aid for Catholic Schools.

Both in New York and in Maryland, and possibly in other States, strenuous efforts will again be made the coming winter to secure legislative appropriations for the aid or support of parochial schools. The entire Roman Catholic influence will be enlisted and directed towards this end, and without concealment. Monsignor Satolli, the apostolic delegate to this country, gave a significant address in Washington, last week, in which he defended and extolled the Roman Catholic schools, and asserted that "the Catholic education is the surest safeguard of the permanence of the American Constitution, and the best guide of the Republic in civil progress." Protestants would substitute "common school" for "Catholic" in this assertion. And Americans, whether Protestants or Roman Catholics, will resist to the utmost every proposition to subsidize with State funds the schools of any ecclesiastical organization whatever, whether its name be Methodist Episcopal, or Baptist, or Presbyterian, or Roman Catholic. The State provides in its common schools sufficient education free to all. There being no established church in this country, the State can provide for no sectarian education without going beyond its province and fostering rivalries fatal to the unity and success of our educational system.

#### For Better City Government.

A disposition to organize, on the part of leading citizens, for the purification of municipal politics, has been evident since the recent elections. Elsewhere, notably in Philadelphia and New York, leagues have been formed and efforts made to enlist the strongest moral forces in those cities on the side of good government. A similar movement has been started in Boston. The fundamental idea appears to be that city affairs have no necessary connection with either State or national politics, and that party questions and machinery can therefore be ruled out. It is believed, further, that business men can be persuaded to take office just as soon as rings and cliques are abolished and citizens are induced to unite for honest municipal government. The leaders of the movement here propose to form a non-political, non-sectarian league of about 200 members only, to be made up from representatives of some 30 various organizations—religious, business, charitable, civil—already existing. No distinction is to be made in membership, on account of color, race, or creed; the basis will be purely American. The organization will hold monthly meetings and carry out its purposes by agitation chiefly, by shaping public opinion, "and by endeavoring to secure the nomination and election of such officers as shall advance the good order, prosperity and honor of the City of Boston." It will doubtless receive the support of our best citizens.

#### A Tariff Session.

The Fifty-third Congress convened in its first regular session at noon of Monday last. At this time of writing, it is difficult to forecast what bills will have precedence. Several measures were under discussion at the close of the special session, and these are entitled to prior consideration as unfinished business. Among these are the Bankruptcy and Naturalization bills in the House, and in the Senate the proposition to increase the national bank circulation to the par value of the bonds deposited, and the proposed repeal of the Federal Elections law. The Urgency Deficiency bill and the New York and New Jersey Bridge bill, which passed both houses, and were referred to conference committees, will require early attention. These measures will probably be laid aside or quickly passed, in order to grapple as soon as possible with the Wilson tariff bill. Until this is settled, the business interests of the country must continue to be disturbed. The schedules of this bill have been published to the country—all but the internal revenue changes. Though it has elicited sharp criticism from both parties, the general feeling appears to be that the measure as a whole is not so bad as was feared. It will not, of course, pass Congress in its present shape. Its free list of raw materials will be cut down. Certain proposed reductions of duty will be ruled out. There will be contests over coal, wool, lumber, iron, sugar, whiskey, and other affected or imperiled interests. The substitution of ad valorem for specific duties will encounter opposition, not because of the principle involved, which is fair enough, but because of the undervaluations and other fraudulent artifices which go with the ad valorem system when put in practice. All this discussion will use up a great deal of time. It will probably take the principal part of the session to finish up the tariff bill.

#### The New Ministry in France.

French cabinets are short-lived. Their average term of existence since 1870, if we are not mistaken, has been less than a year. This instability has been due to various causes—sometimes the budget, sometimes successful coalitions formed against them by parliamentary "groups" for not being "moderate" enough, or not being "progressive" enough. The Dupuy ministry went to pieces because of the insincerity of its leader. He asked the chamber for a vote of confidence in the cabinet when he knew that three of his associates were not in political accord with himself, and he had already taken steps to get rid of them. The Radicals got hold of this fact, and trapped him into a falsehood by asking him whether he spoke for the whole cabinet in announcing his program, to which he replied affirmatively. The tumult that followed resulted in the resigna-

tions of five of the ministry and the downfall of Dupuy. President Carnot has succeeded finally in inducing M. Casimir-Perier, the president of the Chamber, to take office. The new premier is a Moderate, and his policy will probably not be essentially different from that outlined by his predecessor.

#### Italy in Serious Straits.

Politically and financially Italy's condition grows daily more desperate. Her debt is twenty-four hundred millions, or nearly three times that of this country. Her military establishment costs her one hundred millions yearly, and yet her population is less than half ours. She is on the verge of national bankruptcy. Never was there a period in her history when her credit more needed the backing of unquestioned honesty, to say the least, in her public men; and never did it seem to be more lacking than now. The recent disclosures concerning the banking scandals have smirched nearly every prominent leader in the kingdom, and rumor hints that members of the royal family may be implicated. The new premier, Signor Zanardelli, is a distinguished patriot, an eminent jurist, a great orator, but he finds it impossible to form a cabinet on any broad basis; he is compelled to make one up of members of the Left, who will insist upon reforms too drastic for the present chamber to accept. The financial distress of the country has been emphasized by the suspension of the Credit Mobilier, with the panic that succeeded it. Nothing, indeed, seems stable just now in this unfortunate country. The "secret societies" are increasing, the Papists are plotting, the people are becoming angry and mutinous over their impoverishment, and the corruption of their rulers, and the growing hopelessness of their condition. Italy needs the man for the hour, and the house of Savoy may go down because it fails to furnish him.

#### PHASES OF LONDON UNIVERSITY SETTLEMENT WORK.

OTORA S. DAVIS.

THE University Settlement, although so recent a growth, is in reality but the result of a novel application of the teaching of Jesus to present-day needs. He taught above all else that the true helper of humanity is the one who gives himself to the work; and if men have fallen into the habit of a mechanical and well-nigh heartless charity, they have done so in plain violation of the simple words of the Master. But as every age must resolve its own crisis, it was probably necessary that such thoughtful and unselfish men as Arnold Toynbee and Edward Denison should formulate anew in precept and practice the great doctrine of Christian sacrifice and self-surrender as embodied in the idea of the University Settlement. The result of this is seen in the existence of at least four strong bodies of University men who are working in the east and south of London among surroundings utterly different from the cultured environment of Oxford and Cambridge. The need is great. Rev. S. A. Barnett, of Toynbee Hall, says in his last report: "East London is joyless; it contains a mass of starving, wretched, hopeless human beings, and some of its most vigorous inhabitants make no secret of their war against society." Into the midst of a life like this comes the university man, with light and hope and culture and experience. The result is many a heart-ache and discomfort for him, but finally the gradual permeation and illumination of the debased, darkened section about the Settlement by that which has been brought into it by these new residents.

One of the most comprehensive and active of these Settlements is Mansfield House in Canning Town, East London. It is an institution not yet five years old, founded from Mansfield College, Oxford, and established with an avowed religious purpose. Canning Town is the home of the dockers; there are not a half-dozen men of any considerable wealth in a population of seventy thousand; class prejudice is intense, and the lives of the people are dreary and hard. By patient, persistent work, beginning in the most natural way, Percy Alden came to live in Canning Town, disarmed the suspicion of the people, won their confidence, and pushed forward his plans. Now there are three buildings occupied by the work, a thousand men are connected with the various organizations of the House, and five times that number are in sympathy with the work.

But the purpose of this article is to describe three phases of the work of the House, and this sketch has been given only to show something of the general character of the field.

On Sunday afternoon at three o'clock a Pleasant Sunday Afternoon service is held in the neighboring Congregational church. About three hundred men are present, at the lowest average, all belonging to the working classes—an earnest, attentive, thoughtful company. An orchestra composed of their fellow-workmen opens the service with some selection of instrumental music. Then follows a hymn sung heartily by the standing congregation. They are fond of stirring music; they like the strength of Luther's "Ein feste Burg," and sing with sympathetic expression Whittier's

"Immortal Love, forever fair,  
Forever flowing free,  
Forever shared, forever whole,  
A never-ending sea!"

Then follows brief, simple prayer in which the common needs of common men are brought to God. After this Scripture is read, most frequently the words of Jesus being chosen. Then a short poem is generally read. Following another hymn, an address will be given lasting half an hour. To one who looks into the faces of the men during this half-hour there will come a wonderful inspi-

ration for a finer audience is not to be found than is gathering of workmen. The address is on varied topics, such as these: "Crea," "Is Life Worth Living?" "The 'Brigier Side,'" "Whittier." At the close of the address there is another selection by the orchestra, a very brief prayer, and a benediction. This service is, I believe, most valuable. A majority of these men would not attend church service regularly, or at least did not before they became members of the P. S. A., and the freedom, the "vim," the attractiveness of this afternoon hour holds and helps them.

The Poor Man's Friend and Lawyer sits every Tuesday evening at Mansfield House. The work is now so large that two men each give an evening to it—one a barrister of the Inner Temple, the other a solicitor—and both spend their time and strength as a labor of love. The poor people who could not afford the services of a lawyer in their troubles come here and are given advice. If they have a real "case" they are so informed and directed to some reliable and available source of legal counsel; but if, as is most often the fact, few words of sound advice can set them right, they are sure to receive it here. The varden tells of a dockerman who said to him not long ago, "If Christianity means a lawyer who don't charge, then there's summat in it." These poor people are very apt to suffer keenly from a fancied grievance, and to do away with such is one of the most helpful tasks of the Poor Man's Lawyer. He also stands between landlords and tenants; and how necessary such protection is, can only be realized by one who has been in and out among the crowded tenements of East London. During the long evening the people come in rapid succession to the Poor Man's Friend, to be met in a spirit of Christian love which is to many of them almost a revelation.

Down beside the docks, in a street given over to a monotonous range of two-story houses, broken at every block by a glittering public house, is "The Wave," one of the most cleanly, comfortable lodgings-houses of East London. Here one can have the use of a reading-room, common room, open fire and a few cooking utensils, lavatory, and a single bed with comfortable mattress and clean sheets, for four pence. This is one of the most recent undertakings of Mansfield House, and here the residents hold services on week-day and Sunday evenings. There is something inexpressibly pathetic in the sight of this drift and wreckage of London streets. I have met and talked with a theological student who discussed the theories of Baur and Hegel as easily as any student of Boston University, yet he was handling rags in a Salvation Army shelter whither he had drifted. I have seen a Master of Arts weighing sacks of rags, and seen the son of an English gentleman at work in an Army elevator. And here at "The Wave" are men ranging from the keen to the witless, from those who have known brighter days in cultured homes to those who have been born in dens and suckled on gin. I know of nothing more touching than to stand to speak before a room full of this eddying drift of the world's fretful life, for it represents the bitterness, the despair, the sin of humanity as it can hardly be epitomized elsewhere. But here in the Doss House, as the men call it, there is still surviving something of tenderness and response to the appeal for better life. It is sluggish and slow indeed, but there are large rewards for the worker. Life touches life in these University Settlements, and the results cannot fail to appear in the uplifting of men and women to whom the struggle has been long and bitter, who have been "fighting with the scabbard when the sword was broke," and who wait and long for help.

#### DON'T COMPLAIN.

WHAT is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in other people's eyes, however large in your own. "Go, bury your sorrow, the world has its share," and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with sufficient persistence. He who looks at it with long enough will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not just suit; but who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It has an ill effect on one's own spirits, sending them down below zero on the small-est provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God, a most ungrateful return for His abundant mercies.

How much better to keep in the sunshine, and to take hold of things by the smooth handle! One can always find the bright side if he looks for it. Things are never as bad as they might be. Whatever God sends is meant for our good, and has something about it that should call forth praise.

So we say complaint is always out of order. Christians should never cease to keep good-natured. If anything troubles you, talk it over quietly with the Lord first of all; after that, if further counsel be required, an intimate friend may be called in. In cases that admit of remedy take hold of them in resolute earnest, with a cheerful purpose to set things right. In all other cases patiently endure as seeing Him who is invisible, looking for the eternal weight of glory. In any case, don't complain, don't fret, don't make yourself a nuisance. "Look up and not down, look forward and not back, look out and not in, and lend a hand" of help to every one in need.

#### DEBT AND DISHONESTY.

THAT living in a state of indebtedness tends to dishonesty, will scarcely be questioned. We say that man brought nothing into this world and can carry nothing out. In one sense this is true; but in another sense men very often carry a good deal of their creditors' wealth out of this world with them; and the man who deliberately adopts practices which render him liable to cause his friends large irrecoverable loss, cannot have very clear convictions as to the duty of honesty. The plea of necessity is often urged, but not with validity. There is nothing about which people deceive themselves more readily. What are a man's necessities? Can he rightly say that they bind him to a particular habit of expenditure? Hardly. The interpretation of the word "necessity" must be strictly dictated by the amount of income which the Almighty places at his disposal. Beyond that, except in extreme cases and for temporary emergencies, he has no business to go.

A dishonest Christian, easily incurring debt and careless about payment, ought to be an impossibility. Yet there are very many who bear the Christian name, and even make loud professions of great godliness, who are notoriously slow in recognizing the just claims of their creditors. A Western "holiness" paper, in urging delinquents to pay their subscriptions, says: "This failure to pay has caused the publishing company to have to borrow money in order to print your paper." This does not sound very well. But we have not noticed that this class of papers have any less need of urgency in such appeals or any greater success with them than others. Such Christians, whatever their profession or their hallelujah experiences, add no strength to the church of Christ. Their moral ideas are manifestly deranged, and the effect of their lives is disastrous in the extreme. That there are some debts perfectly compatible with strict honesty need not be questioned; but from all others they who name the name of Christ ought most decidedly to keep clear.

#### STOP THE LEAKS.

THE prudent householder will see to his roof in time, before his ceilings and carpets are ruined. The thrifty financier will closely scan his outgoes and curtail the small expenses of day by day, well aware that it is the many little which make the much and that his funds will speedily be drained away if he does not look sharply after many minute matters. It is not the floods of ocean pouring over the bulwarks that send the good ship to the bottom, but the little leaks.

Even so, it is of primary importance to guard against leakage in spiritual strength and religious resources. A person at some revival time has gotten full of grace and fervor, love and zeal. If he only kept it and went steadily on, how much permanent progress might be made. But how soon the leakage begins! At a dozen points, through lack of watchfulness, the love and grace speedily commence to ooze away. Some small excuse detains from the place of prayer; attention wanders from the sermon, and no profit is secured; uncharitable words are spoken; some slight is brooded over; a doubtful gratification of the flesh is yielded to; the Bible is thrust aside for the secular newspaper. And so, in a multitude of ways which need not be further particularized, all of them slight and seemingly insignificant when taken separately, but mighty in combination, the waters of worldly conformity, the cold, deadly tides of spiritual indolence, steal in, and, if they do not wholly swamp the ship, so water-log her that any progress is out of the question.

Surely it is the part of wisdom to stop the leaks. It may seem to require close, hard work, a vigilance that is irksome, a carefulness that wears; but it pays. He who does it not, will have no reason to be surprised when he discovers that he has lost all headway, and is settling down more and more into a state of spiritual wreck.

#### THE LOCKING UP OF SPIRITUAL COIN.

THE last few months have seen a great deal of material coin and its equivalents shut away from circulation through fears for its safety. The course pursued by these frantic ones was not regarded by the wise as either personally profitable or adapted to the public good. Still less commendable is the habit of those who lock up behind closed lips that spiritual coin which might be of such priceless benefit to multitudes were it put in free circulation.

The old song has made us familiar with the thought that "Kind words can never die." Equally true is it that words of natural, wholesome piety live on forever. Why should they not be more generally spoken? Fervent praise for common blessings is no doubt felt less often than it should be, but how much oftener felt than uttered! The utterance would not only increase the feeling, but would stir the thankfulness of others. "Take the name of Jesus with you," is good advice. The more that matchless Name can sound forth from the mouths of those that love it, the better for the world. The little daily discontents and fretful frictions, that press so heavily on many hearts, would more frequently be lifted were an upward turn given to the thought by some religious reflection fittingly and openly expressed in their hearing.

Our spiritual life is too much hidden behind a cloak of unseemly silence and stiff reserve. We act as though ashamed of emotion, if not indeed ashamed of the Saviour. By the memories of blessing which have come to us from the holy words of others, and by our hope of being "confessed" one day before the throne of God, let us not fail to enter these small doors of usefulness that swing

open at our side moment by moment; let us not fail to send forth on their mission of mercy the gold and silver coins of right words, wherever minted, that shall make many a poor soul rich.

#### "TRAVEL, TRAVEL!"

DR. MARCUS WHITMAN, the missionary, who more than any other one man saved Oregon to the United States by his most heroic winter ride amid extremest hardships and perils from the Pacific coast to Washington, and then by leading back triumphantly a train of two hundred emigrant wagons over the untrodden passes of the Rockies, constantly urged along his sometimes lagging column on that fearful march with the words: "Travel, travel, travel! Nothing else will take you to the end of your journey; nothing is wise that does not help you along, nothing is good for you that gives a moment's delay."

A similar exhortation is pertinent to those who are traveling Zionward in the King's highway. In most cases their progress is far from being what it should be. They meddle with too many things that do not help them along. They do not enough reflect that they are pilgrims, nor fix their mind with sufficient intensity on the end of the road. They rest in past experience and are contented with being a little better than the average. They are so much occupied with looking at their neighbors that they do not very much look at Christ, the model, and measure their progress by their approach to Him. Nothing is really good that gives a moment's delay in this great work of life. Quite too many who even make high profession and apparently think they are perfectly right are only making time. While they are so idly busy with self-congratulation, others of modest aspect have quite passed them by on the stretch, the home stretch, for complete Christlikeness. Before this Columbian year closes, it would be well for all to read once more Joaquin Miller's noble poem on Columbus, and renewedly adopt this motto which it embalms:—

"He gained a world; he gave that world  
His grandest lesson: 'On! and on!'"

#### THE CHURCH PAPER AND HOW TO CIRCULATE IT.

REV. J. O. PECK, D. D.

MY work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream when I was making the historic experience that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the Herald or the Advocate (according to my locality) to be undermining of the Methodist intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-enforcement in effecting these results. Hence I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The modus operandi was as follows:—

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I exhorted the dilatory that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week—all it cost—to any family in the prepared exposition of the Sunday-school lesson. I swept the whole keyboard of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I mailed my cards to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed. Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year's gift to these poor that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Hallelujah! It was good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.



## Miscellaneous.

PERSONAL REMINISCENCES OF  
OUR MISSION IN INDIA.

IV.

Some of the Difficulties which Had  
to be Met and Overcome.

REV. WILLIAM BUTLER, D. D.

THE true character and value of our work in India can be appreciated best by those who understand the circumstances under which it was commenced and has since been carried on. Many of these circumstances were difficulties of very serious character, and several of them were so extraordinary and fearful as to claim the attention of the civilized world. But her

## Unique Idolatry.

which long since fixed her character, fully accounts for these events and for all the tendencies of her wonderful history. Among the "lords many and gods many" that she has invented and served, there is not one of them all that is a pattern of purity. They are indeed "gods that guilt made welcome," with systems of religion divorced from morality to suit their tastes. She took a wide range and an unprecedented variety in raising her altars to this "rabble of divinities," beginning in the south, with the worship of the great devil himself, away to the other end of the scale, erecting similar shrines to snakes, monkeys and symbols of lust that no apologist at the "World's Fair" or elsewhere would dare to have honestly exhibited or described before an intelligent audience. This insane departure from the living God and the truth and purity which He enjoins, soon originated a peculiar civilization that, not by accident, but on principle and design from its inception, has left no real foundation for freedom, virtue or righteousness. Among other degradations, by chaste womanhood, denying her a choice of voice in her own disposal, she has been robbed of her right to be loved alone, and when married is immured in a privacy where liberty and life are at the absolute and unrestricted disposal of her master. Even when left a widow she is not "free from the law of her husband," for if she should shrink from the obligation of being buried with fire along with her dead body (the infallible Englishman stopped these terrible sacrifices), she may never marry again, no matter how young or fair she be, but at once steps down to a degradation nearly as cruel as death itself. Tens of thousands of girl babies were by this cruel system immolated by the very mothers that bore them, and to this hour has their sacerdotal class defended child marriages, which are perpetrated at such an immature and early age that girls are made mothers before they are twelve years old, and often grandmothers ere they reach twenty-four! No wonder that with such immature mothers their race has degenerated until it has become incapable of self-government, and has to be indebted for their present tranquillity to the presence and power of foreigners. Those who know India well affirm that, so little does this vast aggregate of peace and good depend upon native unity and co-operation, if the foreign power which has originated and sustained it were withdrawn, it would soon collapse and the nation would revert once more to the chaos and mutual destruction from which it was rescued nearly two hundred years ago, and the clock of the Oriental world would probably be set back for ages! Alas! the evidence of this is not far to seek. How complete was the return to the darkness and barbarity of the fearful past when in May, 1857, the Mohammedan and Brahminhood of India engulfed the world, as with fire and sword they invoked every god in their pantheon to aid them as they cruelly exterminated those who had so faithfully toiled for their welfare, and swept out of existence the teachers, professors, ministers, manufacturers, traders, magistrates, judges, missionaries and others who had been so worthily laboring to lift India to a better life. They see now, however, that they and their gods were both shamefully defeated, and that there was a Power above both which has fully restored and made more permanent what they attempted to destroy.

Again, the caste system of Brahminism has been a

Fruitful source of the long-continued difficulties and sorrows

under which India has groaned since Menu imposed his heartless Code upon his credulous countrymen. Of all the pretenses of aristocratic pride and insolence that were ever framed to crush down millions of mankind into unquestioning subservience to the pretensions of a few thousand tyrants, this system holds its bad pre-eminence. By making a monopoly of education and blasphemously asserting the authority of their gods for their preposterous claims, these men, false alike to freedom and to truth, snare their native land to a depth of degradation that in intensity and duration has had no parallel on this earth. We have elsewhere (in "The Land of the Veda") shown the nature and claims of this caste system and its fanciful Code and need not further refer to the facts there presented. To every lover of true freedom as well as of true religion it is joyful news that the legal reign of this hitherto unchallenged despotism has ceased forever. England's love of justice has given the system its death-blow by ruling the Code, with all its assumptions and claims, out of her jurisprudence and limiting the system to the social and religious relations of those who voluntarily choose to recognize them, but with no power of en-

forcement and no penalty for disobedience. If men still choose to recognize them, as, alas! millions do for want of intelligence, that is their own concern; but they are now at liberty to learn that, in this important regard—

"The day of freedom has dawned at length, the Lord's appointed day."

Only those whose duty has called them to be pioneers and alone in a heathen land can understand what it is to face the still greater difficulty of all in their idolatry, and especially where that idolatry is dominant and universal. The contrast with what they left behind in a Christian land is awful, as one gazes upon these crowds so often "mad upon their idolatry," and reflects that his Lord and Master has not one friend among them all. Alone he has to "wrestle with the rulers of the darkness of this world," "wicked spirits in high places." In similar despondency Elijah realized all this condition of soul as he exclaimed, "I have been very jealous for the Lord God of Hosts," and desired to die rather than live in this peculiar loneliness where his divine Lord was so insulted and forsaken. Of all crimes against the living God idolatry is regarded in the Bible as the greatest, and has been most severely punished by the degradation of every nation, as well as of every individual, practicing it. No idolater as such can enter the kingdom of heaven. He has "denied the God that is above." No matter how much of earth and humanity there may be in such idolatry as that of India, there is far more of hell and Satan in it. Its origin, influence and power all bespeak the mind and purpose of the arch-enemy of the Lord Jehovah. How we ought to pity such people, caught in this leading "snare of the Devil," rescuing them from the tyranny of "the god of this world" who has so blinded their eyes lest they should see their danger and be saved from it! *— THE END —*

I can never forget my own experience in Bareilly on a Sabbath in March, 1857. I had hired a house and fitted up a residence for my family and a place where I could receive any of my brethren for whose arrival I was so earnestly longing. Standing in the doorway I gazed on the multitude as they went by, busy, boisterous and secular, while the priests, fakirs and devotees more specially flouted on their breasts and foreheads the symbols of the "gods" they worshipped. It was the hour of holy service in the happy land from which we had just come. But here was not one of all these thousands to join us in such devotion. So our hearts yearned "as we remembered Zion" and all that we had given up to come to this "dry and thirsty land" where no water of life was flowing. Then, too, this loneliness was made more intense and trying as I remembered Dr. Durbin's repeated promises for six months past to send on soon some of our helpers; but they had not come, and we could not then understand the reasons for their strange delay. We could not then see, as we did so clearly three months later, that this delay was arranged in mercy to them and to us. It was a peculiarly trying hour, and Satan saw his opportunity and was prompt to avail himself of it, hoping no doubt to utterly discourage us. Something malign, which I can well remember, but cannot properly describe, came like a deadly shadow over my soul, filling it with dejection and sense of helplessness bordering on hopelessness, making a fearful contrast with this blatant and colossal heathenism. With this was mingled an impression that Satan was directly defying and glaring upon us contemptuously, as though exulting that we could never disturb his dominion there where his seat so manifestly was. How real it all seemed, and how depressing! But God came to my aid, and there was a rebound from my fearful confusion and a realization that, though "cast down," we were "not destroyed." For a few dreadful moments I seemed to sink into deepest dejection, but I recovered my confidence, and have never feared or doubted since. I could not then imagine what victorious and joyful compensation God had in reserve to meet us on that very ground thirty years after.

But these were all preparations for the heavier cares and greater dangers which only two months later were to fall upon us, when heathenism and hell rose to rid the great valley of our presence and shut out Christianity forever. The scenes of that dreadful time horrified the civilized world. Dr. Durbin and the Board were awe-struck, and especially when they found that for some months we were cut off from communicating with them, as we were in the very centre of the raging fire. In three different letters, the last in July, the Doctor raised the question whether, after the rebellion was put down, I might not find it expedient to reconsider the question of the location of the Mission, and gave us a discretion to do so if I was led to think that our personal safety or that of our work required it. My correspondence shows that not for a moment did I waver in regard to the retention of the great field which God had given us. Standing where I did, and held in the hollow of His hand, I could better judge than those outside how the elements in motion were tending. In fact, in this matter a Higher Power was controlling us all; and the duty of the hour, while the enemies of the Lord Jesus were raging around us, was to "stand still and see the salvation of God." We did, and saw it. The future to this hour has justified our confidence, and no doubt eternity will do the same. On this important matter there is not a divided opinion in our entire mission today. All are glad that we stood fast and held our ground. But we were sustained by the conviction that God gave it to us did so in full view of

all the future, and would justify our confidence in holding on to it.

As the light and order returned, Dr. Durbin said no more of reconsideration of our location, but gladly approved my resolve not to entertain the thought of yielding an inch of our space. Yet his anxiety about our safety or our becoming discouraged would crop out occasionally. On July 17, 1857, he wrote: "And now, dear brother, we wish you to be assured of the deep interest the church takes in your mission, and how often and earnestly the people pray for you and your dear wife and children. Let this encourage you and hold up your hands. So live, my dear brother, not only that souls may be converted, but that the name of yourself and wife will be a part of the Christian history of Rohilkund. May God help you to do so!" He had previously said, ere the danger became so special and he only feared too much dejection from the enforced loneliness: "Don't be at all discouraged; the church and the Board will stand by you," and again: "Be of good courage and let those yet to come say, 'William Butler founded this mission.'" (The reader will kindly excuse the personal reference in these quotations.) Nor was Dr. Durbin alone in comforting messages of sympathy in our hour of great exposure and trial. Hon. Jacob Sleeper, Bro. James Magee, and several others wrote us such tender and brotherly letters as it was a joy to receive them, and a rare privilege to read today, long after the beloved writers have joined the "general assembly and church of the first-born" above.

## Fierce Consolidated Heathenism

spent its full force against the kingdom of Christ, and utterly failed—to its own amazement. They had the forts, the arms, the treasures full of coined money, the great Bengal Brahmin army, 90,000 strong, and invincible to anything in the East (so long as led by English officers); they chose their own time, took their antagonists at every disadvantage, and yet those antagonists—only a few thousands at half a dozen points (and never more than one to a score or more of their heathen opponents)—were found to be invincible and victorious on every field. The heathen cannot understand it to this day, though it is probable that many of them have the idea expressed to myself by one of their number when I pressed him to give me his candid conclusion on the matter. He said: "Well, Sahib, for some reason or other we don't know, God left us and went over to the Christian side."

English rule has been a different thing since 1858. Prior to that time her empire in India rested rather on concession and isolated acquisition; but since then it has been secured by more free and magnanimous in its administration than it could ever be under the former condition. England feels that she has won full right to rule, and no one questions that right, while India's educated sons in larger numbers than ever fill the subordinate positions, and highly value the conceded opportunities granted them to aid in making and administering the laws of their native land. A thousand difficulties were swept away by the Sepoy Rebellion, and Christian civilization has a grander opportunity to do its work than ever before.

One of our hitherto leading difficulties was that of being able to reach only the male head of the family with the Gospel, which generally involved to him, when ready to accept it, the loss of wife, children, home and farm, and becoming an outcast the day he was baptized—as his caste was thereby broken. This terrible hindrance to Christian progress shows signs of giving way in certain quarters, so much so that our leading Conference felt itself strong enough lately to pass a resolve to require delay in receiving the man to baptism where there was any prospect that he could induce his wife and children to accompany him into Christianity, and thus save to him his family, home, and means of life. This is an immense advantage to Christianity, and in part accounts for some of the extraordinary increase of late. Receiving them by families is a great advance on the old method of gaining the individual alone, and subject to the privations that followed.

This article would not be complete were it closed without reference to another great—though temporal—difficulty of India prior to the Sepoy Rebellion. I refer to the

## Distressing Lack of Intercommunication.

It was amazing to see, after such long ages of opportunity and such abundant wealth, this great country with only the uncomfortable palanquin for journeys and the equally slow bullock carts for freight. Families that might have been averted meanwhile swept away their thousands of the poor people. The "royal" and "imperial" rulers of the distracted land, who preceded the English, exacted their great revenues from the farming classes and others and heartlessly lavished them in mere personal gratification, without a thought for the public necessities. They spent millions on mudjids, monuments, tombs and taj mahals for mere display or individual glorification; but disdained the idea of making roads, digging wells, laying out canals for irrigating the land, building bridges over the rivers, suppressing thuggee, or organizing police protection for public peace and order. When I entered India in 1856 there was, in fact, but one made road in all the northwest—that between Calcutta and Peshawar. Off that road to the right or the left, and you were in deep sandy rut with the bullock carts. But let us illustrate how this worked. When I left Calcutta to make my way into the interior, I found that it would require three

palanquins with eight men for each each to carry us, costing four annas per man for each "chowkee" of twelve miles, making this the most costly of all styles of traveling. So I took advice and bought a little cart that would take us all in, and which could be propelled by eight men instead of the twenty-four. We started and did well enough till we reached the rivers and found no bridges over them! To take the carriage down the bank and across the deep sands to the other side, eight more men, or a pair of bullocks, had to be hired, and the service a flat boat in the centre, where the river then was. Take a sample of the process. The Soane River is between Calcutta and Benares. We were rather surprised to see a "Dak Bungalow" (Travelers' Rest House) on either side of it, but soon found out this meant. We had breakfasted the last one, and would have to dine the other, though less than three miles divided them; but those three miles were all deep and loose sand, deposited by the overflow of the previous rainy season and fearfully trollose to get through. It took four hours to accomplish it and pay for the extra help we had to hire and rig up ready to start again. So we needed both the rest and the dinner at the west side, before leaving for the next twelve miles' run. This was the condition of things which the Mogul government left in the land which they had so long ruled, and heathenism would never have roused them up to do better.

An incident more fully illustrating the condition of things is worth relating here. Some days after we had crossed the loane, we were going through another unbridged river, and the rough handling of the little carriage caused in injury, indicated by a sound of something cracking, which we were unable to locate, but supposed it must be in the axle. We rolled on and soon entered a village where there was a large crowd of people. As we went through I caught sight of a European moving slowly among the stalls looking tired and dejected. The man's aspect showed he was distressed. We went on, but after a few minutes I felt that I must go back and speak to him. Leaving the carriage I returned, and found that he was an English groom looking for a situation. He was tired and footsore, and his little stock of money was all gone save some copper. I spoke to him of trust in the providence of God and gave him a few rupees. His surprised and grateful look was ample reward. I then hurried down the hill to my family, and we went, little imagining that we should see that poor fellow again so soon. When we were within three miles of the "Dak Bungalow," where we were to find supper and rest for the night, suddenly the forecarriage of our vehicle gave way, the wheels falling back underneath, and the whole undercarriage collapsed into ruin! None of us were hurt, but there we were, within an hour and a half of sunset, exposed to a strong chilly wind (as it was "the cold season," when the mercury will fall to about 40 degrees at midnight though 100 degrees at noon on the same day). We were without any protection or any means of making a fire. I presumed that to spend the night there in that lonely place and in such an exposed condition meant sickness and perhaps even death for some of my dear ones, even if the wolves and other animals should let us alone. It was a hard position and no help in sight. The eight men stood round and volunteered, three or four at a time, I supposed to have me direct them what to do to repair damages; but my little vocabulary and only a few weeks in the country left me dumb, and I could only realize how powerless I was. I tried to lift my heart to God for any help that was possible for Him to show us in our dire extremity. After a while, as the light grew more dim, I made out the form of some person approaching us. It turned out to be the poor man I had helped a couple of hours before. I asked him if he could speak Hindustani, and was delighted to find that he could. He took in the situation at a glance, and turning to the men asked: "Kooch mietri hal?"—Is there any carpenter near? Finding there was, he started off two of the men for him and to bring ropes and bamboos, and it was not long before the "mistri" and his appliances were hastening to our help. The load was lifted, the cross-bar replaced and bound up tight, and two bamboos fastened to the shafts and back to the forecarriage to prevent it from falling, and again we started. I told the poor man to follow on to the "Dak Bungalow" where I would have a good supper of "curry and rice" ready for him and a bed to rest in, which evidently was happy news to him. It is not often that a little kindly deed is so soon recompensed as in this case, though I presume they are never altogether lost. But had that man not been helped a little, he would probably have sought what shelter he could get in that village and resumed his journey next morning, and myself and family would have had to put in a fearful night on that exposed and lonely road. God is great for emergencies, I know, but we have good reason to remember how much His blessed aid was needed to overcome the various difficulties of all sorts which the wretched system of heathenism had imposed upon poor India and her millions up to 1857.

—What is wanted in a sermon is not a little flattery, a little spice, or mustard to draw a blister, nor too much syrup or too much vinegar, but the whole-some bread of life. Every sermon ought to have a body of thought to give it substance, and enough of the yeast of sentiment to make it rise. —Christian Register.

## The Conferences.

## N. E. SOUTHERN CONFERENCE.

## Providence District.

Old People's day at Haven Church, East Providence, was a decided success under the auspices of the Epworth League. Fifteen were present whose average age was seventy-seven years. The topic of the sermon by the pastor, Rev. L. G. Horton, was, "The Promise to the Patriarch"—text, Gen. 28: 15. The League sent out a back to bring the aged and enfeebled ones to the service. Four came from the Home for Aged Women in Providence. After the service old-fashioned flowers were distributed among the aged. In the evening a grand love feast closed up the work and worship of the day. The church was crowded at all the services.

An Old Folks' concert recently held was attended by between seven and eight hundred, which netted the society about \$125, which, with \$80 from the Ladies' Aid Society, will help in the purchase of an organ and pay for fifty hymnals to be put into the pews for general use. The concert was under the direction of Mr. F. W. Shackelford, the chorister of the church, to whom great credit is due. The program was old style in paper and type.

Rev. E. F. Standley, pastor of the Edgewood Mission, Providence, preached an excellent sermon before the Methodist Ministers' Meeting in Providence, Nov. 6.

Rev. S. O. Benton took part in the dedicatory services of the new and elegant Central Congregational Church, on Angell St., Providence, Nov. 5. The sermon was preached by Prof. George Harris, D. D., of Andover Theological Seminary.

On the first Sunday in this month 21 joined the church on probation and 5 by certificate at F. Zoro. The audiences on the Sabbath increase, and between sixty and seventy attend the Monday evening prayer-meeting. At a recent service three sought the Lord. Rev. W. J. Kelley is the pastor.

The last Sunday in October was observed as Old People's day by the Matheson St. Church, Providence. Many persons elderly and infirm were brought to the church in carriages, and greatly enjoyed the entire service. The preacher, Rev. M. S. Kaufman, gave a very appropriate sermon on the "Glory of Old Age," which was highly appreciated by the intelligent audience. An original poem, written for the occasion by Mrs. Kaufman, was a surprise and delight to those who heard it. It was on "The Aged Christian's View of Heaven." A love-fest followed the sermon, which was of much profit. The combined testimonies represented something over 2,300 years of service for God. One of the very practical results of the service was the collection for Conference claimants; \$125 was asked for, and in cash and subscriptions the receipts were \$135. The spirit of revival is apparent, and a harvest of souls is looked for during the coming months.

Oct. 22 was a grand day to the church in Attleboro. Even the large auditorium was taxed to utmost capacity. In the morning an old folks' service was held, and the spirit of autumn weather brought out large numbers of the old people. The church was beautifully decorated for the occasion with cut flowers and potted plants. Special music was rendered by the choir and hymns a century old were sung for the benefit of the older portion of the congregation. Rev. G. E. Brightman delivered an appropriate sermon, addressing his remarks to the old people. In the evening the church was again crowded, and the service was a grand success.

Rev. M. S. Kaufman presented a carefully prepared paper before the Methodist Ministers' Meeting in Providence, Oct. 30, by which he opened the discussion on the essay given the week before by Prof. Mitchell. On Nov. 13, Rev. J. N. Giesler, of Holbrook, addressed the same body on "The Open Quarterly Conference." A very animated discussion followed, in which both sides of this new question were fully represented. This subject will be discussed more and more, just in proportion as it is made to appear that the rank and file of the membership of the church are as much interested in the welfare of the church as are the members of the quarterly conference, who go on electing themselves and perpetuating their power through a long series of years till death comes to the relief of the church by summoning them to their reward. The sooner a great light is thrown upon these mysteries the sooner will a great and much-needed reform be effected. The people will not merely feel an interest to attend the open quarterly conference, but will also demand the privilege of having something to do in the election of its members, especially so since this small body holds in its hands in a very important sense the destiny of the church.

Rev. George W. Anderson is doing the work of assistant pastor to Rev. J. A. Rood, of the Methodist Tabernacle, Providence, and is enjoying his work of visiting from house to house and participating actively in the Tabernacle services. He is free, however, to assist his brethren on the Sabbath in the matter of pulp supply and also to deliver lectures for them. He gave a capital temperance lecture in the Town Hall in East Providence, on the 12th, to an audience of one thousand persons, on "Old Battles Fought Over," and pleased the people to such an extent that he was requested to repeat it at East Providence centers a week later. His address is 15 Westfield Street, Providence, R. I.

On a recent Sunday evening a harvest concert was given by the Sunday-school of the Tabernacle Church. The platform was appropriately decorated with the fruits of the harvest and autumn leaves so arranged as to produce a very pretty effect. The audience filled the Tabernacle, and the exercises were very interesting and appropriate to the season and occasion. A few weeks ago there was a special service by the Sunday-school classes, at which each one gave books to the school library and the class of Herbert Rich gave a concert of song and recitations and readings. At the close of the ceremony George W. Amison, superintendent of the school, made remarks appropriate to the presentation of the books.

The first Sunday in November was a day of great interest and spiritual power in St. Paul's Church, Providence. Three were received on probation, 6 by certificate, and 18 from probation. The pastor, Dr. J. W. Webb, has been giving a series of Sunday evening addresses to young men on the following subjects: "What the Young Man of Today Inherit from the Past"; "The Anglo-Saxon Young Man and His Race"; "The Young Man and His Teachers"—the general topic being, "The Young Man of Today." Cards with these subjects were prepared and distributed by the young men of the congregation. Crowded houses have listened to the lectures and been profited thereby. Several persons have recently been converted in the regular services of the church. Great harmony prevails, and a glorious work is being accomplished. The pastor took part in the services connected with the dedication of the Cranston Street Baptist Church, of which Dr. Bixby is pastor.

Dr. Webb is prepared to give a limited number of popular lectures for churches or young people's societies at a moderate expense, and devote all the proceeds to the education of several young women, one of whom is a native girl in India. His address is 212 Potter's Avenue, Providence, R. I.

Dr. R. L. Greene, pastor of Trinity Church, Providence, gave his people a sermon on various forms of gambling, taking for his subject, "The Golden Rule," on a recent Sunday. The audience manifested much interest and are seeing more clearly than in the past the vast magnitude of this form of evil in our midst.

Rev. J. A. Rood, of the Methodist Tabernacle, Providence, is prepared to give a number of lectures illustrated by the stereoscopic and well suited for young people's societies and church courses: "Fact and Fancy as Seen through a Lens," "The Passion Play at Oberammergau," "A Day in London," "A Tour of the World," "The Boys in Blue," "The Solar System," etc.

X. X. X.

## New Bedford District.

Truss. — The pastor, Rev. W. D. Wilkinson, has found it necessary to return to the Methodist Hospital at Brooklyn for further treatment, and has undergone two operations. The latest report from him is that he is improving, and that he expects to be home by Thanksgiving and soon to be in better health than for several years. The good people of his charge are nobly caring for the interests of the church and for his family. The Portuguese converts have been organized into a class by themselves, and the leader reports very spiritual meetings, with an average attendance of nine. Two Portuguese have recently commenced attending these meetings and give evidence of a desire to attain a real Christian experience. This class is the fruit of the visits of our Portuguese missionary from New Bedford three years ago.

Wellfleet. — The Epworth League recently paid the last instalment of the \$400 which it assumed a little more than a year ago, it being the balance due on the church organ. They hold devotional meetings every Friday evening, which are well attended and sustained. Several interesting cottage meetings have recently been held in the homes of people who could not well attend evening services at the church.

Taunton, Church. — Nov. 12 was observed as Old Folks' day. An excellent program had been prepared by the pastor and a committee, in which Revs. J. W. Willist and J. Mather, former pastors, had a place. The pastor, Rev. C. A. Stenhouse, preached appropriately on "Remember the days of old." Special provision was made to bring the old people out. A congregation completely filling the house was present. In the evening an excellent harvest concert was given by the Sunday-school.

Little Compton. — The Methodist parsonage was invaded by a large delegation from the church and Sunday-school on the evening of Nov. 10. After a delightful evening spent with the pastor, Rev. W. E. Kugler, and his family, the company departed, leaving a bountiful supply of provisions of all kinds to the value of \$15 at least. Special evangelistic services were commenced in the Methodist church on Sunday, to continue two weeks or more, in which the pastor is assisted by Messrs. E. A. Lawrence and Geo. F. Hyland, of Boston. The church is in a prosperous condition and is expecting a gracious revival of religion.

Osterville and Marston's Mills. — Sunday, Nov. 19, was a joyous day with the pastor, Rev. O. E. Johnson, and his people in both parts of his charge. In the morning at Osterville two persons were baptized and received into full membership in the church. One infant was also baptized. At Marston's Mills in the afternoon 10 persons were baptized, 2 were received from probation, and 2 by certificate. A very deep interest pervaded the congregation. It has been many years since such a scene has been witnessed in this church, and many eyes were sufficed with tears of joy during the service. A deep religious interest is manifest in both parts of this charge, and particularly at Marston's Mills where nine persons have given evidence of conversion since Conference. At Osterville, 9 A. M. was observed as Old Folks' day. The pastor preached from Isa. 46: 4: "And even to your old age I am God; and even to hoar hairs I will carry you." A special invitation had been sent by the pastor to every person in the vicinity above seventy years of age to be present. Hymns of the olden time were joyously sung by the congregation led by the united choirs of the Baptist and Methodist churches. A large and delightful audience completely filled the church. The financial condition of the charge is so encouraging that at Osterville the estimate for the pastor's support was increased \$75 at the third quarterly conference, and the benevolent collections promise to be in excess of last year. It is needless to say that the pastor and people are working together in perfect accord.

NEW BEDFORD DISTRICT CONVENTION. The annual meeting of New Bedford District Epworth League was held in First Church, Taunton, Nov. 9. A large number of delegates were present, thirty-one chapters at least being represented. Pastor King and his League, of First Church, assisted by

(Continued on Page 7.)

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it? Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

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**Now and Then.**  
 And then I fall to dreaming  
 Of good old days again;  
 Times somehow are seeming  
 Far *now* than they were *then*.  
 Mother tells me, Gold Dust  
**Powder**  
 And washes with such ease,  
 Making restful times like  
 ; Even I admit at last,  
**Washing Powder**  
 In the past.  
 er, and the mowing machine is  
 as sleeker—a modern means of  
 it everywhere.  
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 THE YANKEE & TIT CO., 1 Best Light Copper  
 Cincinnati, Ohio. NEW YORK, N. Y.  
**BELL FOUNDRIES, PEALS AND CHIMES.**  
 Send for Price and Catalogue.  
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**1893**  
**SERVICES**  
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 the same name are: "The Gift of God," "Gold, Franklin,  
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 is neither a cantata or exercise but has the character of a  
 cantata. It is very entertaining and will do double duty with much  
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 other entertainment which is new with much success and ap-  
 peal. Price 10 cents per single copy.  
**THE WONDERFUL STORY**, by Mary B. Brooks and  
 J. B. Rose given the principal events of the life of our Lord  
 while on earth, in beautiful verses, Scripture readings and ex-  
 positions. Price 10 cents per single copy.  
 The December number of the "MUSICAL VISITOR"  
 will contain anthems for Christmas and will be a very useful  
 number in the church. Price 10 cents per single copy.  
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Fig. 7.  $\frac{\partial \sigma}{\partial \tau}$  vs  $\frac{\sigma}{\tau}$  for  $\sigma = 0.001$  and  $\tau = 0.001$  (a) and  $\sigma = 0.001$  and  $\tau = 0.0001$  (b).



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The Remainder of the Year  
FREE TO ALL  
NEW SUBSCRIBERS.

Zion's Herald sent from  
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New Subscribers who subscribe for One  
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subscription price (\$2.50) is received their  
paper will be credited to Jan. 1, 1894.

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now, can order the paper at once (that they  
may have the full benefit of the three months  
offered free), and forward the money be-  
tween this and Jan. 1.

We hope every minister will  
announce this offer to his congregation, and  
secure a large number of new subscribers  
before Oct 1st.

Will each reader of the pa-  
per inform his neighbor, who may not be a  
subscriber, of our offer? ZION'S HERALD  
should be read in every Methodist family  
in New England.

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an equal amount of good reading be ob-  
tained for so little money.

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partment of the paper, or on other business,  
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A. S. WEED, Publisher,  
36 Bromfield St., Boston.

## Review of the Week.

Tuesday, November 28.

—Hartke's shocks experienced in Ver-  
mont, New Hampshire and western Massa-  
chusetts; Montreal badly shaken.

—The tariff bill, as agreed upon in com-  
mittee, published.

—An informal machine sent to Chancellor  
von Caprivi.

—Indictments found in New York against  
all the Madison Square Bank directors ex-  
cept two.

—Legal proceedings began against "Boss"  
McKane, of Gravesend, L. I.

—Powderly resigns as General Master  
Workman of the Knights of Labor.

Wednesday, November 29.

—The Lowell memorial windows in West-  
minster Abbey unveiled.

—Desultory fighting at Rio; Paris reported  
to be in revolt.

—The Olneyville (R. I.) strikers reject the  
manufacturers' propositions.

—An anti-Tammany movement in New  
York.

—An informal machine sent to Emperor  
William.

—Civil Service Commissioner George D.  
Johnston removed by the President.

—The Postmaster General reports a defi-  
ciency of more than \$5,000,000.

—The Union Pacific system to be com-  
pletely reorganized.

—The plurality amendment to the consti-  
tution of Rhode Island adopted yesterday.

—A reign of terror in Dublin in conse-  
quence of the dynamite scare.

Thursday, November 30.

—M. Spuller forms a new French cabinet.

—Lobengula, the king of the Matabeles,  
reported captured.

—Anarchists arrested in Marseilles, and  
their deadly weapons seized.

—Forty persons killed in a railroad colli-  
sion near Meigs, Kentucky.

—Ex-Minister Stevens, of Hawaii, charges  
Commissioner Blount with "astounding mis-  
representations and untruths."

—The authorities of Barcelona estimate  
the number of anarchists in that city at  
8,000.

—Dr. Parkhurst, of New York, president  
of the Society for the Prevention of Vice,  
secures the indictment of a police captain for  
willful neglect of duty.

—The Mail and Express newspaper in  
New York sold to Mr. William Walter  
Phelps.

Friday, December 1.

—A financial crash in Rome; the Credit  
Mobilier suspends payments.

—Admiral Stanton claims that he saluted  
Brazil's flag, not Mello's.

—M. Spuller falls at last to form a satis-  
factory cabinet for France; M. Casimir-  
Perier undertakes the task.

—Thanksgiving almost universally ob-  
served; the poor generously remembered;  
Princeton beats Yale at football; and Har-  
vard beats the Pennsylvanians.

—Twenty persons killed and a hundred  
wounded in a Catholic church at Kroczer,  
Russia, by troops who were sent to close the  
church.

Saturday, December 2.

—Admiral Mello runs the gauntlet of the  
forts at the entrance of Rio harbor, and goes  
to sea.

—The German Reichstag revokes the de-  
crees ordering the expulsion of Jews.

—The national debt increased during No-  
vember almost \$7,000,000.

—The Employers' Liability bill on its sec-  
ond reading in the House of Lords.

—The Italian Credit Mobilier granted a  
six months' extension of time in which to  
settle its affairs.

—Failure of Abe Stein & Co., a leather  
firm in New York, for \$1,000,000; the firm of  
Edmonds & Barrett in this city involved, in  
consequence.

—The president of a Chicago concern fined  
\$1,000 and sentenced to 11 months' imprison-  
ment for using the mails for lottery purposes.

—Anti-Cigarette leagues forming in the  
New York public schools.

Monday, December 4.

—Several train accidents on the Lehigh  
system; several men killed at White Haven,



Newton Highlands Methodist Episcopal Church.

The above cut represents the new church  
edifice to be built by the intervening Meth-  
odist Episcopal society at Newton Highlands,  
the corner-stone of which was laid Thank-  
sgiving day. The services were held in Lin-  
coln Hall, beginning at 10 A. M. The neigh-  
boring Episcopal and Congregational pastors  
and people joined in the services. Dr. Wm.  
Butler was present and made the opening  
prayer. The quartet of the Newton Centre  
M. E. Church rendered two appropriate se-  
lections. Miss Fannie Stevens sang a solo.  
The pastor read the Thanksgiving Proclama-  
tion, which was placed in the corner-stone.  
Addresses were made by Prof. M. D. Buel,  
Rev. J. W. Hamilton, D. D., Dr. Hamilton,  
in his usual felicitous way, raised \$1,000 on  
the building fund. Rev. Dr. G. S. Chad-  
bourne was present and presided. At the  
close of the indoor exercises the corner-stone  
was laid at the building site by Bishop Mal-  
lison.

This enterprise marks another epoch for  
Methodism in Newton. The society, includ-  
ing probationers, now numbers 41. Only a  
few years ago the Newton Centre M. E.  
Church started with 17 members, and is now  
one of the strongest churches in many re-  
spects. In the Conference, Newton High-  
lands is just as promising a field as was this  
fourteen years ago. The movement which  
resulted in the organization of the society  
was begun in March, 1879, services being  
conducted for several weeks by Rev. G. S.  
Butler, then of Newtonville. In May Rev.  
C. E. Todd came to the church and remained  
for a year, the society prospering under his  
genial influence. Mr. Todd was followed by  
Rev. Frank Borton, who was both popular  
and successful, but was soon called to Mexico  
as a missionary, leaving his place to be filled  
by Rev. Jas. P. Chadbourne, son of Rev. Dr.  
G. S. Chadbourne. Rev. C. A. Shatto has  
now been pastor of the church for over a year,  
and the society has steadily increased in

membership, in spirituality and in enterprise  
under his pastorate. The people have been  
consecrated in purpose and untiring in effort  
from the beginning. Under the wise leader-  
ship and persistent energy of Mr. Shatto the  
building enterprise was begun and is being  
carried on. Within a year enough money  
has been raised to purchase a large and beau-  
tifully situated lot at the corner of Erie Ave.  
and Hartford St., upon which the new church  
will be erected.

When completed the building will be one  
of the handsomest and most modern and con-  
venient church homes of the city, considering  
the expense, and one of which Newton may  
well be proud. The exterior appearance will  
be artistic and inviting. The outer roof will  
be broken on the sides by arched windows,  
and on the ends by windows of larger pro-  
portion. The interior will be finished in  
natural wood, with open-timbered trusses,  
and over the pulpit will be a triple arch of the  
same material. The entire cost is estimated  
at \$8,000. Rough walls of field-stone will be  
carried up five feet above the surface of the  
grade, above which wood will be used. A  
small stone and wood tower will stand on the  
Erie Ave. point, and on the Hartford St.  
front a projecting vestibule. There will be  
two other large vestibules, making three  
entrances to the church. The auditorium  
will be capable of seating 260 people, and the  
Sunday-school room 100, opening into it.  
The auditorium has the amphitheatre ar-  
rangement of pitched floor and semicircular  
pews. There is a church parlor containing  
open fireplace, kitchen, pastor's room with  
open fireplace, choir room, and a library over  
the Sunday-school room. The most modern  
arrangements for heating and ventilating will  
be used.

We are glad to see a departure from the  
customary architecture, and congratulate the  
young society upon having discovered an ar-  
tistic use of New England field-stone, and  
hope other churches will adopt this method  
of utilizing them.

Tirrell preached with excellent effect. The  
pastor, Rev. J. S. Bridgford, is settled with  
his family in the recently purchased parson-  
age. For many years such a home for the  
pastor's family has been desired by this  
church. It has now been secured in such a  
way as not to financially embarrass the  
people. It is one of the finest, if not the best,  
on the district. Wednesday evening, Nov.  
22, over two hundred persons gathered there  
for a house-warming. An elegant display of  
chrysanthemums added floral beauty to the  
other enjoyable features of the occasion.

Presiding Elder Tirrell, Rev. H. H. Martin,  
J. F. Sheffield, and Mr. Galtrey, of the Bap-  
tist Church, were present. A fine banquet  
lamp was presented to the pastor and wife  
during the evening as a token of apprecia-  
tion by the parishioners of the untiring zeal  
and ability the pastor had shown in the work  
of securing this desirable property. The  
Transcript contained a good article describ-  
ing the occasion and giving in detail the mu-  
sical and other number of a very enjoyable  
program. Union Thanksgiving services  
were held in the Methodist church, Bro.  
Bridgford presiding.

Rev. Geo. A. Morse, a superannuated mem-  
ber of the Conference, resides here. He is  
in usual health, which means that he suffers  
constantly much pain. His Christian zeal  
and faith are great as ever. His interest in  
all which concerns the church is unabated.  
In all the services which he is able to attend  
his voice is lifted in the same earnest man-  
ner as of yore in prayer and exhortation.

Rev. J. F. Sheffield, also a superannuat-  
ed member, makes his home in the village, and is always  
faithful and helpful to the pastor and people.  
May his long long shine above the horizon  
line!

Old Mystic reopened their renovated  
church, Thursday, Nov. 23, by services after-  
noon and evening. The congregations were  
large and deeply interested. Rev. Eben  
Tirrell preached at the afternoon service, and  
Rev. Walter J. Yates, of New London, in  
the evening. The presiding elder conducted  
an altar service at the close of the evening  
sermon and two persons—a young man and  
young woman—started to live a Christian  
life. Revs. A. A. Kidder and W. Turkin-  
ton and the Baptist pastor of the village  
were present and also assisted the pastor,  
Rev. J. Pearce, in the services. The colli-  
gation in the afternoon was excellent. The re-  
pairs and alterations include a new slate  
roof, oil fresco in harmonious tints to the in-  
terior, new carpets, and general renovation.  
The audience-room now presents a remark-  
ably neat and attractive appearance. As  
noted in this column recently, the whole ex-  
pense was met by the proceeds of a bazaar  
to the church which lately became available.  
The pastor has been untiring in his efforts  
for these material improvements, and equally  
earnest in the spiritual work. He is deserv-

ingly popular in the church and community.

W. H. M. S.—The annual meeting of  
Newwich District was held with the church in  
Danville, N. Y. 21. Mrs. S. K. Luce  
of Danville, presided. The pastor of the  
church, Rev. J. S. Bridgford, welcomed the  
delegates in a pleasantly-couched address.  
The president responded in an equally happy  
manner. The reports from the various aux-  
iliaries showed good advance in all depart-  
ments of the work. An address to the chil-  
dren by Mrs. Galtrey, the wife of the Baptist  
clergyman of the village, and an address by  
Mrs. Rev. T. J. Everett, of Hamamsville,  
were special features of the program. The  
collation by the local chapter and assistance  
of the choir in the matter of music were evi-  
dences of the interest of the local church,  
and were first class. The officers for the en-  
suing year are: President, Mrs. S. K. Luce;  
recording secretary, Mrs. J. S. Gould; cor-  
responding secretary, Mrs. W. I. Ward.  
W. J. Y.

Providence District.

Hall.—The pastor, Rev. F. J. Follansbee,  
writes: "The M. E. Church in this place was  
burned on the evening of Nov. 30, to the ex-  
tent of \$1,000. The fire was plainly of an ec-  
clesiastical origin. A pile of shavings and pe-  
per, partially burned, were found on top of the  
cellar stairs, the fire running up between the  
walls, leaving them unscathed. Hull is  
getting quite a record, and if 'As goes Hull  
so goes the State,' then the State may soon  
expect to go over to king ram and up in fire  
and smoke. A dance was in progress and the  
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